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are the following: (1) the suspected Arabisms (not admitted by Dr. Toy), and the Aramaizing tendency of the language, a combination natural on the southeastern borderland; (2) the suggestion of a queen-dom or of feminine influence at court (31:1), a phenomenon notoriously common in ancient Arabia from the days of the reign of the queen of Sheba to those of the queen of Palmyre; (3) the exceptionally important place accorded to women in business, both domestic and non-domestic; (4) the allusions to "Massa" (30:1; 31:1); (5) the fact that the "sons of the East" were renowned for their proverbial wisdom (1 Kings 5:10), and the likelihood that some of their sayings would be taken up by Hebrew-speaking borderers and become part of current collections; (6) the absence of allusions to vices and temptations peculiar to city life, upon which Dr. Toy lays stress as characterizing the book generally (pp. xi, xviii, xxii).

The translations are in keeping with the simplicity, conciseness, and nervous strength of the original. Ethical and intellectual terms are felicitously rendered. It would be better to avoid following E. V. by rendering *חַמַּס* "violence" (*e. g.*, in 10:11; 13:2). For this the Hebrew word is *שָׁוַר*, which he renders in 21:7 correctly. *חַמַּס* is properly "injustice," of course by constraint, as in the East generally. Considerable attention is paid to the etymology of important or obscure words. Grammatical constructions are also looked after sharply. But Professor Toy is in error on chap. 4:18, when he says that *כִּבֹּךְ* is impossible as a construct; see König, *Syntax*, § 305*b*. He has, therefore, missed the right meaning of the sentence in his translation.

Good emendations of the text are often made. In 10:16 the substitution of "destruction" for "sin" is hazardous.

The proof-reading has been carefully done. But on p. xxvi, note, we find "Cyclopaedia Biblica." On p. 167 stands "Peshita," while on pp. xxxii and xxxiii is found "Peshitta." On p. 3 occurs "distiches." An awkward footnote on p. v, referring to Bertheau, is "*Einleitung* to his Comm'y on *Sprüche*."

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The Fundamental Ideas of Christianity. By JOHN CAIRD, D.D., LL.D. New York: The Macmillan Co., 1899. Two volumes. Pp. li+232, 297. \$3.50.

These two volumes come laden with a pathetic interest into the hands of those who are familiar with the writings of the famous brothers, John and Edward Caird. Mr. Edward Caird has here

presented us with an exquisitely wrought picture of his elder brother, the far-famed principal of Glasgow University; and the lectures to which the memoir is prefixed come to us as a posthumous work. The late Dr. John Caird occupied a prominent place in Scotland, first as a splendid pulpit orator, next as a fascinating teacher of theology, and lastly as a champion of philosophical idealism. The memoir serves the delightful end of all true biography, in making us familiar with the true and pure spirit of him who had won the admiration of all who knew his work. The unexpected modesty of the great orator is no less remarkable than the practical power, as a teacher and administrator, of the convinced and absorbed idealist. It may be added that the brothers Caird have exercised a very powerful and definite influence upon the ministers of the established church of Scotland, whose fruits will be gathered for many years to come.

It is a most curious and interesting fact that these lectures, which are boldly entitled *The Fundamental Ideas of Christianity*, were delivered as the Gifford Lectures. According to the will of Lord Gifford, who endowed these lectureships in the Scottish universities, they were to be employed by every variety of "reverent men and true thinkers," for expounding "natural theology" or "the knowledge of God." The will specially provided that the argument concerning God must not be based upon the authority of any supposedly inspired verbal revelation, but wholly upon reason. This provision has been treated by the lecturers in an amusingly varied manner. One lecturer would hardly refer to Christianity. Another (Pfleiderer) thought that the provision against founding a theory upon Scripture did not preclude a very free criticism of Scripture as ordinarily interpreted and used, in order to develop his own theory of Christianity.

Now we have the circle of methods completed by Dr. John Caird, who frankly accepts the Christian religion as described in Scripture, who remains innocent of literary criticism, and busies himself with the task of expounding the "fundamental ideas" of that religion in terms of the idealistic philosophy. Dr. Caird had already laid the principal foundations of this beautiful "house of truth" in his earlier work, *An Introduction to the Philosophy of Religion*, but in the first portion of these lectures he once more states his view of the relation of "Reason and Revelation."

To begin with, Dr. Caird justifies his resolve to discuss the main portions of a system of theology on the Gifford lectureship. Lord Gifford apparently drew a distinction between the ideas of "natural"

and "revealed" religion. This distinction is for Dr. Caird of merely relative value. As a matter of fact, the truths usually included under natural religion are revealed, and so-called revealed truths are inoperative till our own mind's energy sees and grasps and absorbs them. If, then, revealed truth belongs to the same order as "all other truth that appeals to the human consciousness," it follows that the philosophical method is as legitimately applied to the contents and method of the Christian revelation as to any other field of human experience and knowledge.

Much the same methods of analysis and exposition are employed in the next lecture, on "Truth and Reason." Then the lecturer plunges into the sea of theological discussion. Four lectures are given to the "Doctrine of God," four also to "The Origin and Nature of Evil," three each to "The Idea of the Incarnation" and "The Idea of the Atonement," a single lecture each to "The Possibility of Moral Restoration" and "The Kingdom of the Spirit." The entire course ends with two lectures on "The Future Life."

It may be said at once that the lectures, as a whole, are most admirable in their construction, and most moving in their stately, and sometimes thrilling, eloquence. There is not much fresh or powerful thinking in the more purely theological discussions. The exposition and criticism of the Augustinian doctrine of evil or the Anselmic doctrine of the atonement are, as to their substance, somewhat commonplace. The same is true of other parts of the work.

The interest of thoughtful readers will, of course, be fixed upon one question: Does Dr. Caird use Hegelian idealism to solve the deeper theological problems successfully? The answer must be that his work once more proves that philosophy to be one of the most perfect instruments of criticism. Let anyone read Dr. Caird's treatment of pantheism and deism, or his criticism of the imperfect forms of the idea of the incarnation, and he will experience the same joy that surgeons are said to have when watching one of their most skilled masters at his work. But at the crucial point, when idealism would construct our universe for us, it also fails us. Nature must heal the wound which the knife has made; and we, after a Hegelian dissection of sickly philosophies, are left to fall back upon our faith that somewhere above the reach even of Hegelian dialectic the dualism of common-sense is overcome and transcended. But this dialectic has not given us the actual victory of reason yet.

Perhaps nowhere does this failure of the method appear more obviously than at the close of the discussion on the incarnation. The preceding delicate and convincing criticism has led us to expect a clear and brave exposition of the unity of the divine and the human in that one Person. But Dr. Caird simply flies from the task. "It is true, indeed, that there is something unique in the person of Christ, and that a participation in the being and life of God can be predicated of him as distinguished from all other members of the human race. But, however true it be that the relation of the divine and human in the person of Christ transcends, in one sense, all earthly parallels, it must yet be a union of which, by its very structure and essence, humanity is capable." Dr. Caird proceeds to one of his most beautiful and illuminating expositions on the latter part of the second sentence here quoted. And the real problem of the incarnation, as stated in the former part, is escaped.

No more bold and inspiring volumes on the great theological problems which underlie all faith, and whose discussion is the life of faith, have appeared for a long time.

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The Psychology of Religion: an Empirical Study of the Growth of Religious Consciousness. By PROFESSOR E. D. STARBUCK, PH.D. New York: Imported by Charles Scribner's Sons, 1899. Pp. 423. \$1.50.

The task set is the inductive study into the phenomena of religion as shown in individual experience, with a view to discover the laws and processes of spiritual life. It is assumed that religion is a real fact of human experience, and develops according to law. The interpretations are chiefly on the psycho-physiological side.

The data are gathered from a limited class, chiefly Protestant and American, and naturally from persons interested in religion. The number of cases studied by the author was 192, of whom 120 were females and 72 males; but the results of the studies of others are used with good effect.

Part I is devoted to the analysis and interpretation of the experiences of persons who have entered into the religious life by some very marked crisis which is called conversion. The topics considered are the age of conversion, motives and forces, experiences preceding,